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yet to take place. He represents it as an event *completed*, *finished*, and so it is in the divine will. The use of the past tense thus, in prophecy, is most frequent.

5) The last case (Isa. XI., 9) is similar. The context points to the future. At the time described in the preceding verses no one shall hurt or destroy, because, at that time, as the prophet looks ahead and sees, the earth *has been filled* with the knowledge of Jehovah.

The so-called *past* tense of the Hebrew marks an action or event as, in the estimation of the writer or speaker, *finished*. A better term for it, and one quite commonly used is *Perfect*, in the sense of complete.

Now look at those cases in which the so-called *future* tense was used in the Hebrew, while our English translation uses the present or past:—

1) *But there went up a mist* (Gen. II., 6) means that a mist went up *repeatedly*, from time to time; the idea would well be expressed by our phrase *used to go up*, the so-called future being used rather than the past, because the thought of *repetition* (incompleteness) was in his mind. The same explanation clears up the fourth and fifth cases cited: *when the sons of God were accustomed to go in* (Gen. VI., 4); *righteousness used to lodge in it* (Isa. I., 21).

2) If we substitute *then Moses began to sing* (Ex. XV., 1) for *then Moses sang*, we see the force of the tense, here denoting *incipiency*.

3) The Hebrew future, as we may recall, was said to indicate an action as unfinished, still going on. When an English speaker, in describing past events, desires to bring them vividly to the mind of his hearer, he uses the present (historical). By this means he places the event before the hearer as in the very act of taking place. To do this in Hebrew, the so-called future must be used. Keeping this in mind how much more significant is the expression *The depths cover them* (Ex. XV., 5), than would have been *The depths covered them*, the former portraying the event as directly before the eyes of the singers, the latter as a matter wholly in the past.

4) That man is *blessed* who is *accustomed to meditate* (Ps. I., 2), who keeps *meditating*, the so-called future being used as the tense which marks repetition, a form of incompleteness.

5) By rendering Ex. I., 12, *But the more they kept afflicting them, the more they kept multiplying and kept growing*, the verse takes on a new force, here again the future being used even of a past event because that event, though past, was contemplated as going on, incomplete. As the tense which marks completeness is termed by some the *Perfect*, so this one, marking incompleteness, is termed the *Imperfect*. These are but a few cases selected from many. Every chapter is full of verbal expressions, the close rendering of which is impossible in any language. There are shades of thought in nearly every verse which no translation can reproduce. They may be felt, but they cannot always be indicated. In prophecy and poetry is this especially the case.

It is proposed to take up in succeeding numbers of the STUDENT some of the Psalms, and, if possible, to point out some of these shades of thought. R.

The Sections in the Midrasch of Deuteronomy.*—The January STUDENT contained an interesting notice of *Der Midrasch Debarim Rabba*, by Prof. Charles R.

* Attention is called to the following correction in the notice, p. 174, line 5 from bottom: for "my son; וְלוֹךְ" that is;—"and rule over thy passion", read....my son וּמְלֹךְ that is;—וּמְלוֹךְ" and rule over thy passion."

Brown, of Newton Theological Institution. The term *Midrasch*, as our readers will recall, is applied to the Jewish interpretations of Scripture. Professor Brown's closing sentence in the notice was a suggestive one: "Historically the Midrasch is valuable, otherwise it is nearly worthless." By his kindness we are permitted to give below a tabular view of the sections included in the Midrasch of Deuteronomy:

Passages introducing Sections.		Halachoth, or Legal precepts.	Content of Sections.
1.	I., 1.	May the Israelite transcribe the Law in every language?	The Profit of Instruction.
2.	I., 10.	May the Israelite only who is placed over the whole people pronounce judgement?	The qualities demanded of judges and the duty of obeying them.
3.	II., 3.	What is the reward of the Israelite who conscientiously reveres his parents?	The long duration of Esau's wicked kingdom (Rome) is a reward because Esau in a high degree obeyed this command.
4.	II., 31.	How should an Israelite act upon a journey at the opening of the Sabbath if he has property with him?	Although Rome's power lasted long, its fall was sure. So is Israel's exaltation.
5.	III., 23.	May the Israelite pray aloud?	The great value of devotional prayer.
6.	III., 24.	May the Israelite read the pattern (Schema) and then for the first time pray?	Although God is enthroned in the highest places, yet is he near every suppliant.
7.	IV., 25.	May the Israelite permit the the edges of his hair to grow?	The bad example of superiors is contagious among the people.
8.	IV., 41.	What things were forbidden the first man?	The Abolition of Vengeance for blood-shed by the appointment of cities of refuge.
9.	VI., 4.	Has the Israelite done his duty who has read the pattern (Schema) without particular attention to the pronunciation?	The confession of God's unity is a heritage from the sons of Jacob. With it they calmed their dying father.
10.	VII., 12.	May the Israelite carry a jointed candlestick from place to place on the Sabbath?	God is true; reward and punishment are often delayed but they are certain.
11.	IX., 1.	What blessing does one pronounce when he drinks water for his thirst? Answer: Blessed be he through whose word everything is done!	The miracles which God wrought by the Red Sea and in the wilderness by means of the spouting water give security that in passing over Jordan and in all further time God will protect the Israelites.
12.	X., 1.	When an Israelite is married, who has to pay costs for writing the marriage contract?	The relation of God to Israel is like a marriage-covenant, the tables of the law are the marriage contract.
13.	XI., 26.	May the Israelite read the curses in many divisions?	As man preserves the law the light of God which is in his power, so preserves God the soul, the light of man which is in His power.
14.	XII., 20.	May the Israelite cover on a feast day the blood of a slain animal?	Beneficence is richly rewarded by God.

Passages introducing Sections.	Halachoth, or Legal precepts.	Content of Sections.
15. XVI., 18.	May the relative of an accused person pronounce judgment?	Conscientious administration of justice on the part of judges is one of the props of the divine throne.
16. XVII., 14.	May an Israelitish king, having cause for suit, enter his case before the court?	Accusers are the ruin of a State. A State without them is powerful and victorious.
17. XX., 10.	What things have for their object the maintenance of peace?	The harmony of the world is a pattern for harmonious living.
18. XXII., 6.	Must a child born without foreskin be circumcised?	Obey the divine commands, small and great, without reference to greater or less reward; be conscientious, and especially be merciful to beasts.
19. XXIV., 9.	May one attacked with leprosy have himself examined by a priest who is his relative?	Envy and calumny entail misery and ruin.
20. XXVI., 1.	May the leader in prayer say amen! after every verse of the priest's blessing?	The house of God is a fountain of life, it brings thee fulness of blessing.
21. XXIX., 1.	May an Israelite, about to read from the law, read less than three verses?	The law is a precious possession, even angels have longed after it.
22. XXIX., 9.	If one has frequently omitted any prayers of the day, because of lack of time or because he was on a journey and forgot to pray, what must he do?	By the cases of Cain and Hezekiah may we recognize the efficacy of prayer.
23. XXX., 11.	What benediction must he pronounce who is about to read from the law?	For the advantage of men God gave the law, it is refreshment to the whole being.*

The Order of Melchisedec.—The supposition that there is a conflict between Ex. XX., 24, 25, 26, and Deut. XII., 5, 6., and in other places of the same book, can be easily prevented by supposing the instance first mentioned to be a general re-statement of the law of sacrifice, looking to spiritual results, such as had been in existence all through the patriarchal age, and which was certainly practiced by Samuel, David and Elijah. While the direction in Deuteronomy refers to the Levitical rites and sacrifices which had a primary relation to an earthly covenant, a temporal priesthood and a political privilege, but more remotely of course, involved the great sacrifice and rights of Christ and his church, the 20th chapter of Exodus is general, and designed for all nations and times. The Aaronic priesthood was not yet ordained, but sacrifices had been in order from the very beginning. These sacrifices had no reference to any political privilege whatever, while the Aaronic sacrifices were strictly national, as was the tabernacle and temple service, all of which was afterward ordained.

Of these primitive sacrifices all nations would partake, nor were any restrictions placed upon family in reference to the priest who should offer them. Of these priests, Melchisedec was a noted example, and became the type by which the

* שְׁמַע, the first word of Deut. vi., 4, is properly Imperative, but is used as a noun indicating the whole verse, which was regarded as a sort of confession of faith among the Jews. See OLD TESTAMENT STUDENT for Jan. 1884, p. 174.